



O V R  
LADIE HATH A NEW  
S O N N E.

APOCALIP. 3.

*I will write my new name on  
him which shall overcome.*



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TO THE RIGHT VER-  
tuous as Honourable Ladie, the  
*Ladie M. C. A. health and  
encrease of Honour.*

**R** *Achell*, .a. the wife of *Isra-* a. Gen. 30.  
*ell*, had two sonnes, *Ioseph*, 35.  
and *Beniamin*, .b. *Mary* the b. Iohn. 19.  
spouse, not of *Israell*, that is of  
one which see God, but of God  
himselſe had likewise two Sons,  
*Iesus* and *Iohn*: the Mother of  
the first was a figure of the last  
Mother, and their Children not  
vnfitly to bee compared toge-  
ther.

*Rachell* signifieth a sheepe, and c. Iohn. 1.  
*Marie* .c. broght a Lamb into the  
world, a Lambe which tooke a-  
way the sinnes of the world.

*Ioseph* the first begotten of *Ra-  
chell*, because of his dreames,  
which signified a superiority hee

should haue ouer all his brethe-  
ren, grew so odious vnto them,  
that they sought opportunitie to  
kill him, and in the end was sold  
to the *Egyptians* for thirty pence  
by *Iudas*.

a. Luk. 24

b. Mat. 26

c. Gen. 44.

d. Gen. 41

Iesus the first begotten of *Ma-  
ry*, because the Iewes feared hee  
should be King ouer them, being  
mightie not in dreames, .a. but in  
worke and worde, became so  
much hated amongst them, al-  
though he were a Iew borne, &  
one of their brethren, that they  
thought it long vntil they crucifi-  
ed him: but he was first sold b. by  
a *Iudas* also for 30 pence, yet did  
they no more preuaile in preue-  
ting what they feared in him, the  
did *Ioseph* his brethren, c. who af-  
terward were forced to bow vn-  
to him, for hee had as glorious a  
name, & did more worthely de-  
serue it, than did *Ioseph*, d. who  
was

was accounted and so called by  
 the *Egyptians*: . *The Saviour of*  
*the world*. .a. *Beniamin* the second a. Gen. 35.  
 sonne of *Rachell*, when his Mo-  
 ther was to be deliuered of him  
 came with such difficulty into  
 the world, that it was thought  
 neyther shee coulde haue li-  
 ued to haue beene disburdned,  
 nor hee likelier to bee borne to  
 breath, than to bee buried, in so  
 much that beeing in the midst  
 of her panges of death, shee cal-  
 led his name *Benoin*, which is as  
 much to say, as the son of my sor-  
 row. But with what great sorow  
 our. b. bleff. Lady traiailed whē b. Mark. 1.  
 she was to be deliuered of *Ioh.* it  
 shall appeare in the discourse fol-  
 lowing, where the danger was  
 not onely of the life of the mo-  
 ther & a sonne, but of life it selfe,  
 which liuing as graciously gaue e-  
 uery one their life, as dying rede-



gloriously each one from death,  
that had not *Iohn* been verie filty  
named before his birth, his Mo-  
ther might haue rightly called  
him *Benoin*, and vppon greater  
cause then *Rachell* called hers.

His name was *Iohn*, and so it  
remaineth still. *Iohn* that is to  
say, to whom is giuen, & nothing  
named what is giuen: we are to  
vnderstande some excellent gift,  
the like whereof was neither be-  
fore nor since giuen to any man.

1. Iohn. 19.

God gaue himselfe to our blessed  
Lady, and then gaue her to *Iohn*,  
and by this gift of her to him, &  
him againe to her by the sonne of  
God, is he borne a new into this  
world, and made our Lady her  
sonne.

This birth of Saint *Iohn*, toge-  
ther with his breeding I present  
vnto you, and rather this than a-



nie other thing of his life, because it seemeth a matter touching most his honour, and a dignitie much passing all his titles, to bee the sonne of her, who only was thought meete and was the Mother of God.

His conception I suppose was at his mariage in *Cana* of *Galile*, and .a. his birth at Christ his Passion vppon the mount *Caluarie*, the best of both which places, were an homely presence for any Honourable personage, but since that GOD himselfe made his choice of .b. a Carpenters spouse, to set vp the frame of his owne most blessed body, right well may it beseeme one of what dignitie soeuer to bee present at the labour of a poore Carpenter.

Presuming therefore of your

Iohn. 2

a. Iohn. 19

b. Luk. 1.

vsuall fauoring good endeouours,  
whose outward actions , as well  
as inward intentions neuer fauo-  
red any other . I will vse no fur-  
ther perswasions to forward  
a gracious acceptance of a  
slender trauaile in so  
worthy a labor, and  
forbeare to hold  
you with anie  
longer pre-  
face.

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To

## TO THE READER.

**I**F that may worthe lie be iudged true, which is not onely discouered by common practise; but also disfigured by holy Scripture, that where a mans treasure doth lie, there his heart doth lie: this treatise it selfe will dispose the vertuous to a fauorable censure, and a friendly construction of whatsoeuer shall eyther sound harsh in the eare, or seeme hard in the History: But by cause that some tooched with a superfluous deuotion do seeme to doubt, and other troubled with a spirit of contradiction doe stoutlie deny that in the marriage mentioned in the Gospell. a. the Euangelist himselfe was the bridegroome, I haue made choice of a late writer, but very learned, who is no lesse pregnant in giuing antiquities,

Luke. 12.

a. Iohn. 2.

then



then curious in recording them, one  
aduersarie so mightie, as hee ha-  
uing the mate, all the rest may rest  
mute.

Lib. 1. pag.  
121.

a. Epist. ad  
Philan.  
b. lib. 1. ad-  
uer. Ioui.  
c. tract. vlt.  
in loa.  
d. in vita, 5  
loa.  
e. Heres. 58

Cæsar Baronius the light of  
this, and life of former ages, in his  
Ecclesiasticall Historie is of opi-  
nion, that in that famous marriage  
in Cana of Galile Saint Iohn the  
Euangelist was not the bride-  
groom: which first confirmeth  
with the authoritie of .a. S. Ignati-  
us, .b. S. Hierome, .c. S. Augu-  
stine, .d. Abdias, and .e. Epipha-  
nius: Secondly with this reason,  
that doubtlesse neyther Iouinian  
would haue forgotten that S. Iohn  
was married, nor the Manichees  
conceale that Christ called him frō  
marriage, who vrged the example  
of S. Paul and Tecla: cyther of  
them hauing by this somewhat to  
say for themselves, the one against

vir-



*Virginitie, the other against the  
Sacrament of mariage.*

*But under correction of so wor-  
thie an Antiquarie, neither doth S.  
Ignatius say otherwise, then that S.  
Iohn .a. did not giue himselfe to  
mariage as S. Peter did, (which  
no man affirmeth) nor S. Hierome,  
then that it cannot bee prooued out  
of the Scriptures, that any of the  
Apostles were maried but Peter,  
(which no man denyeth) nor saint  
August. then that others thought  
that saint Iohn was neuer mari-  
ed, which he saith cannot be proued  
out of the Scripture, although it  
may be somewhat confirmed by this  
congruence, that by him that life is  
signified, where shalbe no mariage;  
but if we shall say, that the Scrip-  
tures doe mention a mariage of the  
Lambe, and how that euery blessed  
soule shalbe espoused vnto Christ,*

a. Non de-  
dit operam  
nuptiis.

Apocalip.  
19. 21.

*that*

that life may much better bee perfigured in Iohn beeing married, and remaining chaste, then if hee were not married. As for Abdias, if his authoritie be to be reckoned of, hee saith only that Saint Iohn would haue married, and Saint Epiphanius that he did not marrie, for the better understanding of whom, we are to consider a custome which was among the Iewes for their mariages.

When a couple were to be married, a solemne meeting was made of their friends, before whome the names of the couple were taken, & the maiden afterward caried backe to her Parents house, where she remained untill the mariage shoulde be perfected: During which time they were accounted as man and wife, in so much as if the woman did offend with any man, shee was

punished

*punished not as a fornicatrix, but as an adulteress. Thus writeth .a. Philo the Jew upon his commandment: Thou shalt not commit Adultrie. In this sort was our B. Ladie married, who is said to haue an husband at the Incarnation of our Saviour, & as yet was in her Parents house, from Ioseph as may appeare in the text of the .b. Gospell, upon which place Origine in an Homilie, & S. Hierome in his Commentarie call her Iosephs wife which shalbe. By this custome, and example we see that diuerse men may speak diuersly of the same matter, & no contradiction betweene the, but in words only, for so doth S. Epiphanius, say that S. Iohn did not marry in respect that Christ altered his minde from that course of life, before that he & his spouse were ech in others possession.*

a. Lib. de special. legis.

b. Mat. i.

c. Vxoris futuræ.



a. Prolog.  
in Apoc.  
ib. 1, ad-  
uoc. Ioui.

So doth Abdias say only that S. John would haue married, had not Christ called him from that kinde of life. So dooth saint Hierome say both .a. that hee would haue married, and .b. that hee was an husband.

As for Iouinian, and the Maniches, they could not but see that this example did rather confute, than confirme their opinions, and therefore they had little cause to remember it, for here both virginitie was preferred before mariage, and mariage notwithstanding allowed to be good, both by our Sauour his presence, and by that which hee did at the mariage, howsoever the Maniches cauled at that fact of saint Paul with Thecla.

b. I ib. 8.  
hist. eccle.  
cap. 30

b. Nicephorus might breede a scrouple, when describing Queene Helens visitation of the holy land,

hee



hee saith, that in this marriage S. Simon the Apostle was the bridegroom, but that undertaking to certifie vs in .a. an other place, who of the Apostles were married, he neuer nameth saint Simon, but rather leaueth some cause to thinke that S. Iohn was married: yet doth .b. Cæsar Baronius encline vnto him, against whome (to omit what he alleaged against vs) is his owne opinion, that verie probablie in this marriage some kinsman of Christ was the bridegroom, and no man euer said that S. Simon was our Lords kinsman, but such as vpon errorr tooke saint Simon the Apostle to be saint Simion, who succeeded saint Iames at Hierusalem.

How much more plainly & constantly doe they write, who say that saint Iohn was married, or would haue married? both which phrases

a. Lib. 2.  
cap. 44.

b. pag. 128

may be used indifferently of those, whose names were taken at the solemne meeting of their friends, as is shewed before by Phylo the Jew, and the example of our blessed Ladies.

a. Prolog.  
in Ioan.

Ioan. 21.

b. Lib. 3.  
lit. cap. 25.  
lib 4. lit. 15  
cap. 38.  
c. duica. 2.  
post Epi.  
d. Ioan. 19

Abdias and Saint Hierome are before cyted .a. Saint Augustine saith, that Christ called him from the troublesome state of mariage, Saint Bede vppon those words follow thou me, saith that Histories do mention that Saint Iohn would haue married, and thereupon concludeth, that because Christ withdrew him from a Carnall delight, he recompensed him with the greater sweetnes of his loue. .b. Saint Anthonie is of opinion that this was his mariage. .c. Roiard also and Ierus vppon those wordes .d. Behold thy Mother, among the things which Saint Iohn forsooke

to follow Christ reckoneth his wife  
Ludolphus & S. Bonaventure  
vppon the life of Christ. .a. Alane  
Cope cyteth Metaphrastes and S.  
Bede, and Lyra vppon the second  
Chap of Saint Iohn saith, it was  
the common opinion of all men, &  
that here vppon it was practised  
throughout all the world; that any  
(although married) might leaue  
their spouse, before their marriage  
were consummated, without far-  
ther leaue, to betake themselues to  
a chaste life.

a. Lib. 2. di-  
ol. cap. 12.

Many coniectures might also  
be made, why this should be thought  
Saint Iohns marriage: as first be-  
cause our blessed Lady was present,  
and as a coadiutrix: Secondly be-  
cause Christ manifesting himselfe  
here first to the world by miracle,  
and making his Disciples thereby  
beleue in him, no other Euangelist



Iohn. 2. 19

a. Prolog.  
in Ioa.  
b. Prolog  
in Apocal.

would mention a thing so worthie  
to be recorded: Thirly because it  
was most meet that a virgin a wife  
should be committed to a virgin a  
husband in keeping: Fourthly, S.  
Iohn only making mention as well  
of this mariage, as also of his com-  
mitting to our Lady and hers to  
him, we are to think that he would  
gve vs to understand, that some  
great misterie was begun at the one  
and finished at the other, as both .a.  
S, Augustine and .b. S. Hierome  
compare them together: but for  
breuities sake these, and other are  
omitted, & the discourse commit-  
ted to the iudgment of the indiffe-  
rent.

C. N.



Faults escaped in the Author's  
absence, by reason they were not perfect  
in the English tongue.

*In the Epistle Dedicatorie.*

For Benoin read Benoni.

*In the Epistle to the Reader.*

Page 1. and line 4. for disfigured, read  
adisciphered, and in the 21 line, for giuing  
2. ntiquities, read prouing antiquities.

P. and 11. line, first confirmeth, read first  
he confirmeth.

in the note for ad Philan, read ad Philad,

5. p. and third line, vppon his comman-  
dement, read vpon this commandment.

7. p. and 18 line, for Simion read Simeon.

8. p. and 19 line, for Antonie read Anto-  
nine.

Lib. 3. lit. cap. 25. read Lib. 3. Tit. 1. cap. 25.  
in the 11. line for Ierus read Ferus.

In the discourse.

5. p. for wert bidden, read art bidden.

7. p. and 13. line for expresse them, reade,  
oppresse thee.

10. p. and 14. line, for no men but, reade,  
no men, what then but,

15. p. and 18. line, for nursed thee with  
read nursed thee, with.

heauines, she fled read heauines she fled.

18. p. and 23. his flight, read his flight?

e 19. p. and 14 line for whether shall I end  
ad where shall I end.

b 23. p. and the leaueth line, for wicked  
argaine, read wicked bargaine?

26 p, and 7, line for that therby they, read  
that they.

27. p. and 17 line for die yee shall , reade  
die he shall

28 and 2. line gaue him read giue him.

29 22 for lightning read lightung,

31. p. and 5 line for yeeldeth hee read yet  
yeldeth he, forced and constrained, reade  
constrained.

32 p. and the 13 line for profits read pro-  
fiteth.

34 p, and 6, line for if one offence, reade  
is one offence,

36 p, and 2. line no other death , reade  
no death,

38 and the 2, line for game read gaine,

49 p, and 1 line for great shame, reade  
with so great shame,

52 p and 2, line for acquite he, read ac-  
quite him, he for although the reade as  
though the, for of them as read of, then as  
for called from the earth, read exalted fro  
the earth,

61 p, and 4 line for meane by the, reade  
meane by the, for darést not, read dooet  
not, for or otherwise she, reade as other-  
wise she.

69 p, and 2 , line for all God, read all  
good,

72 p, and 1 a line, for my walles, reade  
my walles,

73 p, and 23 line, for a eteranll reade an  
eternall,

78 p. and 20 line for that he had , reade  
that she had.

OVR LADY HATH A  
NEVV SONNE.

**T** *Here was a mariage made in Cana of Galile, and the Mother of Iesus was there, & Iesus also was called and his Disciples to the mariage, where eyther in respect of the miracle wrought in turning water into wine, or by especiall inspiration, an inuisible conuerſion of a married man into a vowed Maiden, Saint Iohn began to follow Chriſt, forſaking his Spouſe, and deuote himſelfe wholly to his loue and ſeruice.* Iohn, 2.

He was then priuately taught by the Holy Ghoſt, that which was afterward publiquely preached by Saint Paul, *he that is without a wife is carefull for the thinges which pertaine to our Lord: but he which is with a wife is carefull for the thinges which pertaine to the* 1. Cor. 7.

B world,



*world, how hee may please his wife,  
and he is deuiled.*

Yet that we should vnderstand  
howe lawfull and Honourable a  
state mariage is, not onely Christ,  
but his Mother also, and his Disci-  
ples were present, that such as  
comming after condemned it as  
a thing deuiled by the deuil, shuld  
by this act of his be more easilie  
suppressed.

✓  
a, Math. 9.

They eate, they drinke, they  
are merrie and spend their time  
pleasantly & no man wondereth:  
a. for neither can the Children of  
the Spouse, so long as hee is with  
thē mourne, nor as yet the day is  
come wherein his absence shall  
cause them to fast, neuerthelesse  
they haue some want of wine.

a, Prou. 8.

But how hapneth it sweet Lord  
that where thou wert, there was  
want? Can hee which a. findeth  
thee, findeth life, and yet want

such

such things as are necessarie for the maintenance of his life? or canst thou bee present and suffer that there should be want? In b. desartes thou canst finde enough to satisfie thousandes, here are but few at this mariage, and yet there is great want.

b, Math. 15.

True it is that the wine failed, but the guests fainted not: there was want but they felt it not: because that Christ was present to supply their want. If they would haue drunke water, there could not haue bin any want, for there was c. a Well standing by them full of waters of life: but they desired wine d. in which is lust, & therefore although that Christ were present they had what to want: yea therefore they wanted wine, because that hee was present.

c. Cantic, 4

d, Ephe, 5

But since that at the solemnity

a. Psa. 103.

zing of mariages, nothing is more intended than mirth, a. & mirth is most procured by wine, no wonder if here be complaint of want, since that they haue no wine.

b. Iohn. 4.

c. Iohn. 19.

O *Iohn* ! what did you when you inuited Christ vnto your marriage and his mother? you promised them a feast, & were not able to giue them to drinke. Thirst afflicteth him more than hunger, & his Mother telleth him there is no wine. b. So hee sate panting on the side of the Well, saying: *Woman giue me to drinke.* c. So he hung fainting on the wood of the Crosse crying out *I thirst*, and what neede soeuer now hee shoulde haue had there is no wine.

But (O most louing LORD) who is able to feaste thee without thee? If thou make not the Feaste thy selfe to which thou

wert



wert bidden , thou shalt haue  
 but simple entertainment : But  
 pardon this boldnesse of thy Dis-  
 ciple, whose hart his loue to thee  
 and to thy Mother did so occu-  
 pie that hee minded not his ma-  
 riage, and hauing himselfe wher-  
 on to feede and quench his thirst,  
 hee attended not to satisfie others  
 appetites . Hee had drunke  
 wine with milke, for hee was as  
 yet a little one: hee had harkned  
 vnto thy voice, and followed  
 thine aduice. *a. Eat my friendes  
 and drinke and bee ouercome my  
 dearest beloued:* Yet did hee so  
 follow thy counsell in this, that  
 hee forgot not thine admonition  
 giuen at an other time, *b. be drunk  
 but not with wine, be mooued and  
 not with drunkennes,* for behold  
 thy Mother sayth, *they haue no  
 wine.*

a. Cantic, 5

b. Isai, 29.

Iohn, 2.

O Mary ! what neede is there

*l. Cant. 4.*

*a. Cant. 1.*

*b. Cant. 1.*

of any wine? are not thy breastes  
better than wine? If wine be desi-  
red for the excellencie of the co-  
lour, and beautie thereof, *d. thy*  
*breastes are fayrer than anie wine.*  
If wine be wished for the plesant  
odour it hath *a. the sent of thy*  
*breastes is more fragrant than the*  
*most precious & costly Oyntments.*  
If wine be thirsted after for anye  
strength it giueth to them which  
drinke it, *b. thy breastes are better*  
*thā any wine:* which gaue strength  
not to man onely, but vnto God  
himselſe, and who so knowing  
whome thy breastes haue nour-  
shed, should seeke to fill them-  
selues with wine, they are vnwor-  
thy to bee beholding vnto him,  
which longed so much to enioy  
the pleasure of them, that being a  
most mighty King, hee became in  
manner a begger, and hauing gi-  
uen to euery thing their beeing,

*c. made*

c. made him selfe almost nothing, feeling neyther want of wine, nor of any thing else, when hee founde himselfe sucking at them, yet findest thou a want because there is no wine. c. Phil. 2.

O *Mary*! why doest thou desire that there should bee more wine? Knowest thou not that when that vine is ripe and readie to be gathered, which saide of it selfe. a. *I am the true vine*, thy sorrowes wil expres them, of which also thine exceeding great woe wil threaten an end, b. *& a sword of griefe shall pierce thy soule*, and comcest thou to thy son to complaine that there is want of wine? What hast (Mother of pittie) what hast of thy son his death? he is on-ly the vine of which wee must hope for wine, after which wee shall neuer thirst againe: wherefore in demaunding a full supplie

a. Ioan. 15.

b. Luke, 2.



of wine, what askest thou els but thy sonne his death?

Was it agreed vppon betwixt thee and *John*, that if thy Sonne would die thou shouldest adopt *John* to thy sonne, and therefore comdest in such haste to thyne owne sonne, saying, they haue no wine?

2. Iohn. 19. Surelye thou gauest heere a pledge of more Motherlie loue to *John* than to thine own sonne, and a. at thy sonne his death wee see that *John* became thy Sonne, what reason els had thy sonne to giue thee so sorte an answer, as to say: *Woman what haue I to doe with thee?* Why did hee not call thee Mother, but that thy speech did bewray thy desire to chaunge thy sonne?

Iohn. 2.

If thy Mother (most sweete Lord) had any such vnnaturall meaning toward thee, that loue  
about

aboue nature which made thee intend an act so much vnworthy thy person, made her also forget her selfe: Loth I dare boldly say she was to part with thee, but her excessive charitie preferred a cōmon profit, before her priuate comfort, and b. shee remembered when shee lost the last, in three dayes she found thee againe, and in hope of like good hap shee is the more willing to parte with thee, and because thy selfe hast so appointed it.

b. Luk. 2.

If none had loued *John* but *Mary*, some cause might haue bin demanded of that loue, but since that hee was the Disciple whose name was to be a. *whom Iesus lo-ued*, what wonder sweet Lord if thy Mother loued him? it is a motive good and sufficient, able to abide any triall.

a. Iohn. 21.

Againe if likenes causeth loue,

great

b. Iohn. 1.  
c. Math. 1.

d. Mat. 16.

great reason had shee to make account of *Iohn*: Shee loued thee who wert b. a God, a Man, c. her Son. What shall we say of *Iohn*? If we say he was a man, wee say that which wee say of many: If we say he was a God, we shall say that which we say of few but vpon thine owne warrant: who after thou haddest asked of thine Apostles what mē did say of thee, diddest then demaund of them d. *but what say yee of mee?* as who would say they were no men but Gods? but if we say of *Iohn* that he is Maries son, we shall say that of him, which we cannot say of any els but thee, and in this respect thy Mother thought shee might iustly loue him aboue all creatures next vnto thee: wherefore seeing him abashed for the want of wine at his mariage, and knowing thee to bee as willing to doe



doe what shee would haue thee doe, being her son, as able to performe what shee could wish, because thou wert also God, shee said vnto thee, *they haue no wine.*

O *Mary*! where diddest thou first become so cunning a beggar? thou diddest earnestly desire that there should be more wine, and why diddest thou not demaund it? If thy loue were such vnto thy Cosen as he did deserue, or thy compassion for the want so great as it seemed, why didst thou not demaund some wine? If thy confidence in thy son were such as it might haue beene, or if thy sonne his obedience to thee were such as a. it is said to haue bin, why diddest thou not commaund some wine?

a. Luk. 2.

O paterne of humilitie! O example of rare vertue! thou wert contented rather to expect somewhat

what that thy sonne would, then to giue the aduenture to bee denyed, what he should not think meet at that time to be graunted, and therefore wouldest goe no farther than to shewe their want, and saidst: *They haue no wine.*

b. Iohn. 2.

b. *And Iesus saith vnto her, woman what haue I to doe with thee?*

c. Mark. 10.

O most sweete Lord what answer is this? she is thy Mother, & sayest thou vnto her, *what haue I to doe with thee?* Was it thy custome c. by whome wee are commanded to honour our Parents, to giue thy Mother such sharpe answers? wee haue not heard of much communication betwixt thee and her, and yet that little which hath bin, hath bin very bitter.

When thou wert lost in the Temple, she asked thee after that

she

He found thee: a. *Sonne why hast thou so done vnto vs, thy father and I sorrowing did seeke thee, & thou gauest her this answere: why sought yee me?* a. Luke. 2.

b. Againe beeing told that thy mother and brethren were without seeking thee, thou didst aske, who was thy Mother & thy brethren, adding morcouer, that who so should doe the will of thy Father which is in Heauen, hee was thy brother, thy sister, and thy mother. b. Math. 12.

But what encouragement was this to those which heard thee, to doe the will of thy Father, when they see the little reckoning thou madest of her which was thy mother, and of thy bretheren that they were vnworthy eyther to come into thee, or that thou shouldest goe forth to them?



2. Luke, 23.

At thy death also diddest thou not after a sort deny thy Mother when thou saidst vnto her & her company, a. *Weepe not on me, but weepe on your selues, and on your Children* : If thou diddest take her to be thy Mother, how could she weepe on her Children, and not weepe on thee?

Surely O Lord these speeches were very straunge, considering what a dutifull sonne thou wert said to be, but aboue all, this answer. *Woman what haue I to do with thee?* seemeth intollerable. Heauen & earth doe witnes that she is thy mother, and askest thou of her, Woman what haue I to doe with thee? wherfore should the Holy Ghost come downe vpon her, & the power of the most high ouershadow her, if that holy one which should be borne of her, should not be called the Son

of

of God, and doest thou aske of her, *what haue I to doe with thee?*

b. All the earth doth witnes thou wert the Carpenters sonne, and askest thou of her, *what haue I to doe with thee?* b. Math. 13.

Diddest thou not thy selfe solite her a. by thine Angell *Gabriell* to be her sonne, and she humbly entertained thy messenger, granting thee thy sute, wherevpon thou haddest all that thy heart could desire, & askest thou nowe of her, *what haue I to doe with thee?* a. Luke. 1.

She bare thee nine monthes in her wombe, she brought thee into this world, she carefully nursed thee with great sorrowe and heauines, b. she fled into *Egipt* to saue thy life, and now for a requittall doost thou aske her, *Woman what haue I to doe with thee?* b. Math. 2.

What businesse haddest thou  
most

most louing Lord, that thou couldest finde nothing to do with thy Mother? wert thou belike so earnest in thy Fathers affaires, that thou forgattest thy Mother? surely thy minde was very much occupied, or els thou wouldest at the least haue remembered that she was thy mother, & not haue spoken vnto her as to a straunger, *Woman what haue I to doe with thee?*

O Marie! thou knowest not nowe, what thy sonne meaneth, but thou shalt know afterwarde, marke well that word woman, & when thou hearest it next attend what followeth.

He hath nowe partly resigned thee vp to *John* in saying woman. but not wholly, for he hath not as yet added, *Behold thy sonne*: Hee foresaw what sorow thou wouldest suffer at his Passion, and ther-

fore



fore reuered this comfort vntill then, as a fresh reuiuing of thy dying spirits, *Behold thy sonne*. The time was not yet to commit thee to his custodie, because himselfe was yet with thee, and therefore as yet he said not *behold thy sonne*: but the time will come, when hee shall be taken away from thee, & then at this watch word, *woman, behold thy sonne*.

When therefore our Sauour his houre was come, and that hee was to returne vnto his Father, our blessed Lady her time was also come that she should bee deliuered of her second sonne, where neyther she was priuiledged, aboue any other to bee deliuered without paine, nor Saint *Iohn* exempted from the ordinarie custome of Children, which no sooner beginne to looke into the worlde, then they bewaile their

C

owne

owne miserie, both of them being in those exceeding great panges, that no man could iustlye iudge, whether the mother was more likely to die in her trauaile, before her sonne was perfectly brought into the world, or the son yeelde vpp his Ghost in his Mothers wombe before hee shoulde bee borne.

a. Math. 26

b. Mark. 14

The beginning of this grievous trauaile was our Sauours apprehension, when praying in the garden a. *Iudas* betraied him with a kisse, at what time Saint *Iohn* astonished (beeing newlie awaked) fled with the other Disciples, b. leauing behinde him his sindon in the handes of the soldiers. But returning vnto himself, with what pittifull sighes & dolefull grones, bewailed hee hys flight.

Theeues, theeues, he cried out  
amaine,

amaine, and the farther hee went the more he found, he eschewed the Souldiers and fell into the hands of their capitaines, he shunned Charibdis, and became in danger of Silla, whilst seeking to saue his bodie harmeles by flying from *Iudas*, hee put his Soule in hazard by forsaking his Master.

Ah vngratefull wretch that I am (saith hee) with what face or countenance shall I beholde my sweet Lord againe? which waie shall I goe? whether shall I run? whether shall I end my shamefull flight? more torment coulde I not haue suffered, if I had beene taken with my Master, and a great deale lesse shame I had sustained.

I remember my vocation a.

a. Mat. 4.



b. Mat. 17.  
36.

c. Iohn. 13.

d. Gen. 39.

c. 4. Reg. 2.

Lord I call to minde b. those pri-  
uiledges, vvhich aboue the rest  
vvith *Peter* and *Iames* I did enioy,  
and also how aboue these, hee lo-  
ued me so dearly that no longer  
since then this night at supper c. I  
rested in his bosome, and vvas  
bold to aske that vvhich no other  
dared, and he vouchsafed mee an  
answere.

Had my sinder bin taken from  
me by the Souldiers of *Iudas* for  
such like cause d. as *Ioseph* his gar-  
ment vvas by the *Egiptian* harlot,  
mine action had bin Honorable:  
or if I had left it mounting aloft,  
as c. *Elias* left his cloak, my flight  
had bin glorious: but I left it to  
runne from the fountaine of pu-  
ritie, and to forsake my Lord the  
King of heauen: for which being  
now attainted of sinne, for mine  
expected endles ioyes, I am in  
perrill of v unexpected endlesse  
griete,

griefe, and in place of a rewarde for fidelity, I am become subiect to perpetuall infamie.

Now the happinesse I had in-joyed in loosing my selfe to finde my Lord, is too too well declared by the heauines I sustaine in loosing him to saue my selfe.

O *Iudas*! haddest thou deliuered him to mee, much more had I giuen thee for him than any man els whosoever, and although none were so sacrilegious as the Iewes to buy that holye thing, which thou diddest set to sale, yet had I redeemed it, hadst thou brought it vnto me, & thou a greater gainer by the bargaine, rather would I haue satisfied thy couetous desire, and concealed thy malicious endeouour, then thou shouldest haue attempted this trecherous mischief, or entered into so bloody an action.

But thou fearedst to haue been  
 staied for a thiefe, if to any of vn-  
 derstanding thou haddest offered  
 that Iewell to be sold, and there-  
 fore thoughtest them meetest to  
 possesse the Gemme, which ha-  
 uing as corrupt minds as thy selfe,  
 were as ready to be thy receiuers  
 as thou to be their thiefe, which  
 thou diddest manifestly declare,  
 as wel in the price, as in the place,  
 in the time, as in the manner of  
 betraying: In a. the price because  
 thou soldest a Iewell not to be va-  
 lued for a trifle: b. In the place,  
 because thou tookest him abroad,  
 out of Cittie or towne: c. In the  
 time because thou diddest betray  
 him by night in the darke: d. In  
 the manner, because thou badst  
 thy marchants lead him away wa-  
 rily.

Did thy conscience giue thee,  
 that thou couldest not take too  
 little

a. Mat. 26.

b. Mar. 14

c. Iohn. 18.

d. Mar. 14



little for that, in which thou knowest thou haddest no part? Diddest thou feare that in the open Cittie thy villanie shuld haue beene descried? Didst thou so euilly in thine owne conceipt, that thou wroughtest in darkenes? & was thy crafty malice so great, that warye leading away vvas iudged necessary for the conclusion of thy wicked bargaine.

But nowe alas my Master appeareth not. I vwhether shall I goe? vvandring alone a. attired onely with teares, I shall bee as sorrowfull, as certaine a signe vnto his Mother, that the high Priests haue sealed on him, for shee knoweth as well, that hee woulde bee no where of his owne appointment without me, as also that my sweetest beeing is in his bosome.

a. Mark. 14

Some comfort may shee take  
 to saue her life, whilst missing me  
 shee may thinke her sonne is not  
 cleane abandoned, and I cannot  
 but be accessary to her death, if I  
 should deprive her of it: returne  
 therefore to her I will not, be-  
 cause I may not hurt her, to goe  
 backe to him it booteth not, be-  
 cause I cannot help him, to liue  
 without them it is impossible: If  
 die then I must, the clubs of the  
 souldiers will make a speedier dis-  
 patch than can the swords of sor-  
 row: and although I should bee  
 slaine by pressing into his pre-  
 sence, yet with his looke will hee  
 reuiue mee againe, and because li-  
 uing he loued me so dearely, too  
 too ingratefull I were to forsake  
 him now dying.

Thus resolving rather to dye  
 than to liue, whose life euer after  
 was likely to prooue a death, hee  
 follow-

followed his Master to *Annas* his  
 house, from thence to *Caiphas*, &  
 so from place to place, where  
 when hee beheld with what cru-  
 eltie his Lorde was entertained,  
 his sorrowes grew so great that  
 they cannot be exprest, seeing  
 a Lambe amongst Wolves ready  
 to bee deuoured, an innocent a-  
 mong murderers, threatned to  
 be killed, the Son of God among  
 the diuels impes, adiudged to a  
 shamefull death, hauing nowe an  
 opportunitie as well to destroy  
 the heyre, although they had no  
 hope the inheritance should bee  
 theirs, as also to reuenge the selues  
 vpon God who was clothed with  
 mans nature, and as it were, ycel-  
 ded vp vnto their wilies: for al-  
 though they staggered, doubting  
 whether he should die or no, as  
 appeared by the message a. done  
 to *Pilate* from his wife, because  
 they

Math. 21.

Iohn. 1.

a, Mat. 27



they knewe thereby the saluation of the world should be wrought, yet was their mallice so extreame great against God, that they cared not what losse they shoulde sustaine afterward of men, so that thereby they might put G O D to a most cruell, and a painefull death.

a. Iohn. 19.

b. Mat. 27.

c. Iohn. 19.

He a. see him come in attired like a King, but vsed like a vassall; hee see him weare a crowne vpon his heade, but to his paine; hee see him haue a purple garment on his backe, but wherein to bee laughed at; b. he see him haue a Scepter in his hande, but for his head to beare a stroke therewith; hee see him honoured with bowing of their knees, but all in scoffing wise, for by and by they vse him as before, and that which most afflicted *Iohn* c. no satisfaction woulde bee taken, where no offence

offence was giuen, but a most shamesfull death.

O cruell minded men! (saith hee) is it so little yee haue done, that yee will neuer cease? and whereas now ye seeme by death to giue an end to all his paine, it is too much against your wills, your intention was murder, and yee thinke it no murder, vnlesse yee doo some act, which of it selfe is murder. He liueth yet, but as one dying, and because he could sustaine no more and liue, vnmercifull pittie moued you to end his tormentes by a more cruell torture: Die ye saw he would, and die yee shall, yee all conclude, but with more paine, if too much paine before did not preuent all future paine.

Ye scorne that, which all the Court of heauen doth reuerence yee take disdaine where Angells  
take

a. Mark. 14.

b. Mat. 27.

c. Iohn. 19.

d. Math. 27.

take delight, a. yee hide that face, which all the heauenly spirits desire to see: b. ye strike that head, where is the Fountaine of all wisdom: c. yee bruse those cheekes, which neuer any worthily did kille: yee defile that fauour, which is the beauty both of heauen and earth: yee gaue him a reede in his hand, whom all your stormie blastes could neuer moue: yee crowne him with thornes vho crowneth all vwith glorie: yee cloath him in mockery, and strippe your selues of all humanitie: ye binde him straight with cordes, who giueth to all their liberty, not discerning a king from a vassall; a sonne from a seruant; a freeman from a slaue; God himselfe from a pure and impure creature, and (which I tremble to thinke on) yee call for his blood vpon you and on your Children.

Math. 27.

Yee



Yee haue had already more than ye can wel avouch the shedding thereof, and yet yee are not satisfied: Could euer any Tyger be more fierce, or Lyon greedier of his pray? O men! no men, but farre exceeding what euill could euer be deuised.

But beare with them a little, (*O Iohn*) they vnderstand perchance with what crueltie they haue erred, they weigh the debt into which they haue wilfullie runne by their wickednes, they feare the slaverye to which by their follie they haue made themselves subiect, and knowing that their error cannot otherwise bee discerned, their debt no way else discharged, their libertie and their Childrens by no other meanes procured, but by the lightning of his most precious blood vpon them and theirs, they call and cry

out:

Math. 27.

out: *His blood be on vs and on our children.*

Expect a while, if peradventure vpon the taking of so precious a receit, they will all cry out; *In very deede this man was iust,* and returne knocking their breasts sorrowing for their offence committed against him, and make him some satisfaction for what they haue done before vnto him.

Iohn. 11.

Heard they not the high Priest say: *It is expedient that one should die, that all the people perish not,* and nowe they perceiue there is no other way but death, they wish they may bee washed with his blood, and thereby reconciled againe vnto him and be saued, and for this cause they all cry out *His blood bee on vs and on our children.*

A grieuous leprosie hath ouergrowne their soules, that  
they

they can no longer bee accepted for Citizens of Heauen . The water of *Iordan* cannot purge it, and although they haue often striken the Rocke yeeldeth he no water to cleanse it, vntill his side bee pierced, and therefore are they forced and constrained to vse a bath of Innocents blood, which forceth them to cry out: *His blood bee on vs and on our children.*

John. 6.

They haue heard him also say himselfe, that there is no way but death for such as eate not of his fleshe, and drinke not of his blood, and although at that time hauing a most carnall and brutish conceit, they abhorred so vnusuall a feeding, yet beeing now brought to this exigent, that they know in crueltie they haue exceeded the nature of men, and

thinke



thinke the sore cannot bee salued but by his precious blood, albeit such potions seeme vnto them contrary to the same nature, they wil apply their sences vnto them, and master their former conceits, and therefore all cry out, *His blood bee on vs, and on our Children.*

a. Mat. 9. 1

Remembrest thou not a. how that many blinde receaued their sight, by his laying his hands vpon them? call to minde howe for a most great debt *Mary Magda'ien*, her bond was cancelled, when she only touched his holie feet.

Luke. 7.

Math. 8.

Forgettest thou how many by his word onely hee set at libertie, which were possessed by diuells? and blamest thou them whose blindnes is so grieuous, that it can not otherwise bee cured; whose debt is so great, that it cannot otherwise bee discharged; whose

thral-

thraldome is so villanous , that they cannot otherwise bee freed, if with vehemency they call and cry out, *His blood be vppon vs, & on our Children.*

But alas, these surmises doe rather increase griefe, then ease it, what is it to me (saith *Iohn*) if they remaine still blinde? What concerneth it mee if their debts bee not paide? What toucheth it me if they still continue in bondage? What profits it mee that all the world doe the better if I fare the worse?

Cannot their eyes be opened, vnles mine bee put out? Cannot their debts be paide, vnlesse I bee impouerished? Cannot they be at libertie, vnles I liue in miserie? Cannot the sunne shine clearelie to them , vnles it bee eclipsed to me? Cannot they bee enriched, vnles I be robbed? Cannot they

ioy in freedome, vnles I grieue in thraldome? or is there no other waye to worke this their weale, my woe, but by procuring hys bloud vpon thē & on their Childrē? If one offence pardoned by the committing of an other? is an euill enterprise remitted by a cruell prosecuting of the same? is it a satisfaction for the shedding of blood to cry for more? No, no: murder it is which they intend, and for naught els then to glut themselues therewith, they all cry out, *His blood be on vs and on our Children.*

Mat. 27.

The Iewes sometime the glory of the world, are now become opprobrious to all people, that whereas heretofore all such as vsed crueltie, were rightly likened vnto beastes, no tyrannie hereafter shall be adiudged comparable to this of the Iewes a measure



to serue for all tyrants because it was without measure , that so much the greater the tyrannie should be thought, by how much it hath proportion to the crueltie of the Iewes.

But thou (O most louing Lord) where or when couldest thou deserue so sharpe a torture: I knowe right well .a. thou payest that which thou diddest neuer owe. One drop of blood had bin enough for to haue saued a thousand worlds, and thou hast made no spare thereof: Why shouldest thou then die, since nought thereby is done , but what alreadie is done ? The price is given, the vitermost farthing paid; Thy Mother also and the rest of thy frends are sold to sorow & grieve, as though thou hadst not wherewithal to pay this debt thy selfe & of thy self. If die thou wilt, becaus

a, Psa, 68.

must, yet choose some other death, no other death (sweete Lord) can sounde well in their eares, but this of all the rest, will be as grieuous vnto thē, as painefull vnto thee: deferr at least the time, els now thy friendes, beside thy selfe become a fable to all nations.

What scandall will those take which did beleue in thee? Who will account of them, which once did followe thee? What hope is left for thē, which put their trust in thee? .a. thou madest a promise to set thy people free, and howe art thou thy selfe become a thrale? .b. Thou saidst thou wert a King, and how then art thou ludged by these men to death? .c. Thou doost professe thy selfe the sonne of God, but why then will men say doest thou not saue thy selfe? Those which haue seene thy

life

a. Iohn. 8.

b. Iohn. 18.

c. Mar. 16

life, may well beleue what thou haste said, and who thou art, but those which see the manner of thy death, will easily be dismaied: In that thou liuedst as thou didst, all had thee in admiration: In that thou diest as thou dost, they turne it to derision: How shall thy life be deemed void of forgerie, since that thou sufferest now so great an ignominy? How can that raising from the dead bee cleare frō all suspition, when as thy selfe aliue doest suffer by compulsion? How diddest thou free so manie from infirmities, and art thy selfe oppressed with calamities?

It seemeth that thy forces wer as .a. *Sampson* fained his to be before that thou wert bound: thou alone without any other help .b. drauest out of the Temple, multitudes of people (a thing to think impossible, as well for that the

a. Iud. 16

b. Mark. 16



a. Iohn, 18

number was so great, as that they  
 fate there for their game) what  
 power of men, what strength of  
 armes, .a. ouerthrew the souldi-  
 ers, which cōming to apprehend  
 thee in the garden fell backward  
 to the ground? but after once  
 they bound thee, they drew thee  
 like a sheepe vnto the slaughter,  
 and nothing apeareth in thee sin-  
 gular, which is not in all others,  
 but that thou liuest and sufferest  
 that which no man els could do,  
 as well for the violence of the tor-  
 ture, as also the vilenes of thy tor-  
 menters, who as they wer patrōs  
 of all impuritie, so haue they now  
 made themselves patterns of all  
 impiety. But how couldest thou  
 (O Iohn) remaine to see so vn-  
 worthie a spectacle? How could  
 thine innocent soule not fly this  
 heinous fact? how could thy mai-  
 denly heart behold such flowing  
 streames

streames of blood? howe could thy louing minde forbear the murderers of thy master? who is it will not iudge thee to consent to all this treason; which seeth thee present and silent at all this euill vsing? and although thou diddest not keepe their garments, while they did this Execution, yet diddest thou keepe their counsell, while they wrecked on him their malicious intention.

Thou denaydst him not in open speech three times, .a. as Peter did, but innumerable stripes, the bloody crowne of thornes, the vnworthy scoffes and mocks, the inspeakable euill intreatinges, which thou diddest see & heare did euery one demaunde of thee whether thou wert not also with Iesus of Nazareth and one of his Disciples, and eyther feare did make thee quaille, or

2. Mark. 16

shame to holde thy peace, that it did seeme at least a secret nay of that thou wert.

What thinkest thou would *Thomas* doe? who hearing that his Lord would goe to *Hierusalem* and knowing hee was there, sought for by his enemies offered frankly and with great courage:

*a. Let vs goe also and die with him.*

And now thou standest by, and seest him thus tormented, and neither makest offer to abide some small paine for him, nor yet are forward in suffering any thinge with him.

Knowest thou not that all thinges amongst louers, ought to bee common? Considerest thou not that friends doe ioy together, and mourne not one without the other, because as one ioyeth for the ioy of another, so doth he feelee what smarteth in the other?

and



and not one who loueth offereth not his life to saue his loue? for as they enterchange their hearts, so make they reckoning of theyr harmes.

All men doe seeke to saue their liues, but where they are, the louers life is where he loueth most, and there he liues and no where els: Wherefore (*O Iohn*) either nowe coufesse thou louedst not, where it was thought thou diddest, or that thou madest but little reckoning of thy life.

Thinke when he is gone how many die in him, how fareth now his Mother and the rest of hys companye? Can they bee well when he is ill? Can they be whole when he is wounded? Can they be sound when he is brused? Can they finde ease when hee feeles paine? How thinkest thou could they containe themselves from  
that

that poore weak reuenge, which they would take vpon the souldiers? the men wouide soone forgette that they were neuer trained vp to fight, the women would not thinke themselues the weaker sexe, loue banisheth away all feare, and sweete life maketh all sortes refuse no lower which may maintaine the same. Their loue is subiect to his enemies, and their life is in the hands of cruell murtherers, and holdest thou both tongue and hands as though thou knewest him not, or at the least regardest him not?

How can this thy most beloued disciple (sweet Lord) be excused, who seemeth so much more then the rest to bee in fault, by howe much he was fauored aboue the rest? for although he knewe that thou diddest suffer because thou wouldest, yet had it beene his

part to haue defended thee in what he coulde, seeing that thou wert his Lord, his loue, his life.

But herein also shewed he his excessiue loue, which was so much the stronger, by how much it preuailed against loue, and now hee hath found by loue a secrete, that a greater loue may bee, then for a man to giue his life for his loue.

When thou shewedst to thy disciples that thou must goe to *Hierusalem* & suffer many things of the Elders, Scribes and chiefe Priests, and be killed, & the third day arise; *Peter* tooke thee vnto him, and rebuking thee said: *Lord be it far from thee, this shall not be vnto thee, wherefore he deserued to heare, go after me Sathan, thou art a scandall vnto me, because thou sa- uourest not the thinges which are of God, but the thinges which are of me.*

Mat. 16.

and



& *Iohn* remembring these words thought hee could not without offending thee, either wishe, or worke thy safetie, and therefore chose to leese thee, rather than thy fauour, and to breath without his life, then bereaue himselfe of thy loue.

Math. 26.

He knew right wel more than twelue Legions of Angels ready at thy call, both where and when thou wouldest haue vsed them, it booted not to striue against the streame, he was too weake, it was in vaine to offer himself to death, his time was not yet come, although that present death had bin but one for all, and now elcaping this he dyed many deaths by liuing one loathsome life.

Had his heart beene as hard as stone, it had been riuen in a thousand peeces, but beeing soft it did relent at euery stroake, that still he  
seemed

seemed dying, and yet hee liued still, suffering the more because hee could, and died not rather as hee desired, for nothing coulde haue bin a greater ease to him, thā that which should haue beene an end of all his griefe.

And whilst he waded more & more into a sea of sorrow, he see a heauie Crosse laide on his Masters shoulders, and the souldiers some drawing, some driuing him vnto the Mount *Caluarie* to bee crucified among the theeues.

John, 19.

Here might ye see infinite multitudes of people flocking to this spectacle, the like whereof could neuer be seene againe: Among the rest he espied the blessed Virgin but sorrowfull Mother, whome after he had saluted in as dutifull maner as he might, what sighes, what sorrows, what complaints were made by one to the other?

Luke, 23.

other? the mother for her only & dearly beloued sonne, the Disciple for his intirely louing Master, both of them for their only comfort, their harts ioy, their souls delight. Neyther of them were able to containe themselves from teares, especially our blessed Lady who had a warrant from her sonne, to ease her hart somewhat that way, when hee bad the women which followed him to weepe vppon themselves and on their children.

They passe on together, with now and then halfe a worde, sorrow deuiding it a sunder, but being both of one minde, and grieving for the selfe same losse, the signes they made were easily vnderstood. How often did they wish that heavy crosse vppon some other shoulders, and then contrould themselves, they see  
him



him faint and woulde most faine  
 hee shoulde haue had some ease,  
 they knewe againe that by that  
 meanes hee shoulde bee sooner  
 gone, and therefore knewe not  
 what to wish, yet at the length  
 seeing no hope of life, and way-  
 ing the crueltie of the Iewes,  
 they reioysed not a little to see an  
 other take the crosse, wishing  
 earnestly their paines might haue  
 procured that rest.

Mat. 27.

And now that this grieuous  
 labour groweth to an ende, and  
 much sorrow beginneth euen, in  
 thinges insensible, howe much  
 more was our blessed Ladie af-  
 flicted, seeing her sonne so cruel-  
 lie handled, and with sorrowfull  
 sighes began to bewaile her selfe,  
 somtime to him, other times to S.  
*Iohn*, & sometimes to the Iewes,  
 who seeing her excessiue griefe  
 coule not but take compassion  
 vpon her.

Who

Who will giue water vnto my head (saith she) and a Fountaine of teares vnto mine eyes, to bewaile both day & night the murder, not of any other then mine owne and onlie sonne? My daies of ioy are turned into griefe, and my song notes into sighes of sorrow.

Bewaile me ye hils and mountaines, lament me yee flouds and Fountaines, since that of a Mother of peace & ioy, I am become the Daughter of teares and sorrow: Mourne yee beasts of the earth: weepe yee foules of the ayre, & euery thing which liueth grieue, since that life it selfe, by whom ye all haue life, leaueth to liue any longer among you.

O who of you all (once his chosen people, now his chiefeft enemies) can accuse him of the least sin, that ye cause him to die

with

great shame? his pittifull cries do  
 so pierce the heauens, as they are  
 ashamed of this your cruell fact,  
 and seeke to couer it with a wo-  
 full darkenes, and ye alone of all  
 creatures are so hard harted. as  
 ye discover nothing to be in you  
 but a wilfull deafenes. Had not  
 hee himselfe come vnto you, and  
 done those thinges which ne-  
 uer any did, and done them to  
 testefie that hee was Gods sonne,  
 yee might haue had some excuse  
 for this sinne, but hauing done so  
 many good deedes among you,  
 as yee all haue iust cause to loue  
 him, for which of them all doo  
 you kill him? .a. it is not lawfull  
 for you (yee say) to kill any man,  
 and is it lawfull for you to put  
 Gods sonne and mine to death?  
 yee gaue not the sentence of  
 death against him, but why then  
 were all other iudgments vtterly

2. Iohn, 18



a, Mat. 27

John, 19.

condemned by you? did yee not bewray howe much yee desired that he shuld die this death, when as vpon euery light motiō or opportunity offered to speake, no other eccho rebounded in all the Pallace, then, *Let him be crucified* without any remorse, either for his daylie good desertes, or the Iudge his own decree? Too cruell were yee all, but much more friendly cruell was *Pilate*, than were ye, because he vsed that cruelty to procure his liberty, hoping that after this my son had abiddē al maner of abuses, euen vntil the souldiers were tired with euill vsing him, his affliction wold haue moued ye to some compassion, & therefore he brought forth vnto you so lamētable a spectacle, as no hart but yours would not but melt with griefe to behoid him, & yee continued still your former notes crying out vntill yee were

hoarie with crying *crucifie him,*  
*crucifie him,* what said ye? & why  
 so? because ye wil haue no other king  
 but Cæsar. Alas he neuer labored to  
 make himselfe a king, (although no  
 man had more right to be your king  
 than he) a. but rather fled whē it was  
 vrged vpon him, b. and was willing  
 to pay all duties as a subiect, euen  
 from the time that hee was eight  
 daies old. O how well haue ye tried  
 (well? alas not well) that he seeketh  
 not that which is his own (our selues  
 only excepted) when as wrangling  
 with him for his cloake, c. he deli-  
 uored also vnto you his coate, and  
 bore all your whippes vpon his bare  
 back. True it is that Pilate gaue the  
 sentence of death, not because hee  
 iudged him worthy of death, for af-  
 ter diuers examinations hee openlie  
 protested that d. he found no cause  
 of death in him, but because he fea-  
 red that ye would falsly, and slande-  
 rously informe Cæsar against him, if  
 he should haue shewed but the least  
 fauor in this cause, & ye vsing this his  
 feare for the finishing of this bloody

John, 19.

a. John. 6.

b. Mat. 17

c. John, 9

d. Luk, 23

b. Iohn, 19.

gedie, vrged him too often, that if  
*.b.* hee did acquite hee was not  
*Casars* friend, although the try-  
 alls of iustice betweene a Prince  
 and his subiects, should no other  
 wise bee esteemed of them as  
 quarrels. O heavenly father,  
*Cesar* is more regarded than thy  
 sonne, and more are men afraide  
 not to be ouer officious to *Cesar*  
 than to be too much offensive to  
 thee and thy sonne, and there-  
 fore is thy sonne at this time cal-  
 led from the earth.

(O vngratefull creatures) not  
 because they iudged the earth  
 vnworthie to beare him, but be-  
 cause in their corrupted conceits  
 they thought him vnworthie to  
 liue any longer vpon the earth,  
 and hangeth in the ayre fast nay-  
 led to a Crosse. Oh happie Crosse!  
 O Holy nailes! O sweete instru-  
 mentes of a sorrowfull death!

WOR-



worthie for this so neare touche  
of so sacred a body, to bee had  
herafter in perpetual reuerence,  
ye were not painefull vnto him,  
but they which caused you to en-  
ter his hands and feete: but nei-  
ther deserue ye any blame, if yee  
desierd to sticke so close vnto  
him.

O my sweete sonne, bee not  
hard to me, who haste beene so  
bountifull to all, but graunt mee  
this my last request: Take thy  
Mother vnto thee on the Crosse,  
that dying with thee I may also  
liue with thee after death, for no-  
thing can be more sweet vnto me  
than hauing embraced thee, to  
die with thee, and nothing more  
loathsome, than to liue without  
thee after that thou art dead.

O true sonne of God, thou  
wert a father vnto me, thou wert  
a mother to mee, thou wert my

sonne, thou wert my spouse, thou wert my soul, now am I become an orphant, without Father or Mother, a spouse without a mate, a Mother without a sonne, a body without sence, and soule, and in concusio when thou art gone, all that I haue and all that I am is gone. Tell mee my most louing son, tell me who wert mine only ioy. Why sufferest thou mee to languish and pine away with griete? Why hast thou seperated thy selfe so far from me? shall thy sorrowfull mother when shee most needeth receiue least cōfort of thee? & where she least suspected, shall she there bee most neglected? O how long dost thou hāg with thine armes abroad, & none will come to be embraced? How louingly dost thou stretch them out to an incredulous and contradictory people, and none do  
take

take any compassion vppon thee? How largely doest thou bestowe thy most deare and precious blood vpon this prodigall Natiō, and none there are which treade it not vnder their feete? O had I bin thy Crosse, no other nayles should haue fastned thee vnto me, then a motherly affection, & no other witnessles shuld haue bin called of our sweet embracings, then thy Father and his Angels. Lesse paine (I am well assured) it should haue bin vnto thee, but knowing that neyther this nor anything els can be done without thy priuity, I cānot say how much more pleasing at this time it wold haue bin vnto thee, but howsoeuer it is or might be, not seeing any likelyhood of thy longer life, I cānot but grieue as mothers vse to grieue at the death of their first begottē. But he being no les care-



John. 19.

of her now at his death, then hee was obedient vnto her in his life, mooued with these inward speeches, and wofull lamentations, looking downe vpon her, said vnto her: *Woman behold thy sonne.* O moste mercifull Lorde, what doubtfull wordes are these? *Woman behold thy sonne?* thou knowest right well that shee hath sorrowed so much for thee, that all her sences faile her: her vnderstanding also is quite dilled: shee standeth still like one without her life, looking vpp to thee and no where els, and sayest thou vnto her, *Woman behold thy sonne?*

O most sweete Lord, whome doth shee behold when shee beholdeth thee? on whome dooth shee looke when she looketh on thee? where is her eye when it is fixed on thee? & yet as though she had not regarded thee, but  
minded

minded somewhat els beside thee,  
thou sayest vnto her : *WWoman*  
*behold thy sonne?*

What ioy would it bee to her  
to behold thee, if shee could help  
thee? but being that she cannot,  
why to increase her griete doest  
thou say vnto her, *WWoman be-*  
*hold thy sonne?* and the more sor-  
row conceaueth she by these thy  
wordes, that thou sayest vnto hir  
(*WWoman*) as though shee could,  
and did not discharge the part of  
a Mother, as thou hadst done the  
dutie of a Sonne.

But if nowe at thy departure  
from her, thou art to deliuer her  
vp a Mother to another, & there-  
fore saiest vnto her, *WWoman be-*  
*hold thy sonne?* consider her case,  
consider thine owne, sorrowe  
hath taken away her sence from  
her, and too much paine thy life  
from thee, both which concur-  
ring,

ring, what wonder if she stand amazed, not knowing what thou meanest, for although shee might aime at thine intention, yet was her attention so great, to euerie last word which she heard of thee, being now almost breathles, that nothing els seemed to sounde in her eares, and therefore she could not but behold thee still.

Beside this, if it had beene so, that thou hadst quickned her wits, that she had vnderstood thy meaning, that by vertue of thy word, Saint *Iohn* should become her sonne: yet since that this worde (sonne) hath such relation to *Iohn*, that it hath a more proper to thee: No woonder sweet Lord, if she still stand beholding thee, since that without naming which, thou sayest vnto her, *woman behold thy sonne.*

Our blessed Lady beeing now

woun-



wounded to the death, hearing her sonne with a hoarse & tainting voice utter these wordes, was not able to make him any answer, but being in a more grievous trauaile than euer was any woman, shee cryed for help shee knewe not whence. .a. God a. Mat, 27. had denayed it her, for hee had forsaken his son, the Angels neglected her, .b. for they knewe b. Luk, 12 their Lord to be in this agonie, & would not defende him, .c. hys c. Mat, 27 friendes stood looking on aloofe of, her paines grew vpon her, & her panges increased double and treble about her, there was not any of her dearest could comfort her.

But her sonne seeing her thus perplexed, knowing that he was the cause of al hir grieve although void of all comfort also himselfe, hastned what he could to cōfort  
her,

her, by giuing her to vnderstand, that hee came into this world, to this end and no other, that by this way he should redeeme the world, and since that it pleased his father it shuld be so, he would not it shoulde displease his Mother, also that by this Passion hee was to enter into his glory, neuerthelesse that hee would not leaue her, although for a time he must be absent from her: During which season in his place, shee should take her cosen, & account him as her sonne, who should be a most faithfull comforter vnto her, loue her, serue her, haue care of her, and obey her as his Mother; Looking therefore vppon *Iohn*, who stode close by him with a sad countenance, & a sorrowfull hart, shedding manie a hote teare, he said vnto him, *Behold thy Mother.*

*Iohn, 19.*

Sweet

01  
Sweet Lord, right well maist  
thou put her out of doubt by  
these wordes what before thou  
diddest meane ey the other, but  
thou darest not put her out of  
her dumpes, because she is now  
assured, that thou wilt depart frō  
her; but since that shee her selfe  
cannot nowe haue her choice,  
which shoulde haue beene no o-  
ther then thy selfe. Shee is coten-  
ted with her chance, and not al-  
together somuch dismaied, or o-  
therwise she should haue beene,  
if her lot had not lighted where  
shee not lightly loued, and yeel-  
deth vp her will to bee wholie  
thine, although to thine owne  
paine aswell as hers, thou leauest  
to be hers: But who can thinke  
what grieve will possesse this thy  
other beloued Disciple to heare  
him selfe posted ouer to another,  
whom, although he loued entire-

lie



ly well, hee loued because she was thy mother, and now that this dignitie is eyther quite taken from her, or at the least suspended, hee knoweth not for how long; as appeareth by that thou hast giuen her a mother to another, howe can hee bee but full of sorrow?

His loue to thee was such, as hee neuer loued himselfe, or anye for himselfe, wherefore if thou diddest mind to bequeath thy Mother to his custodie, much better haddest thou saide vnto him beholde my Mother, then beholde thy Mother, since that hee knewe not howe to loue anie but thy selfe, or els for thy sake.

But alas sweet Lorde, how in seeking to comfort him, doest thou take away all comfort from him? Right well might hee

call

call to minde nowe, yea and vnderstand that which once thou saidst, that the sonne of man (for so did the sonne of G O D delight to call him selfe) should bee betraied to the gentils, he should bee mocked, whipped, and spat at, and that after that they should whippe him, they would kil him, for al this he hath seene both with watrie eyes, and a wofull heart, but howe can hee thinke in his minde, that according to thy promise thou wilt rise againe the third day, since that thou haste thus disposed of thy chiefeest treasure? can he thinke that thou hast any such meaning as to returne at the least in any short time, who hast giuen ouer both thy mother and him, & in such sorte as an euerlasting linke of loue shuld bee betweene them when thou saidst to the one in respect of the  
other,

Luke, 13,

other. *VVoman behold thy sonne, behold thy mother? Behold thy mother* thou saiest vnto him, what child, sweet Lord, in his mothers wombe desireth not to see their Mother? What els doe those throwes portend, which to their paine all mothers but thine own, and onely as thine, doe feeble in their trauaile, so that no doubt this thy Disciple cannot but iudge this a most guide, and carefull motiue, by which hee should become thy mothers sonne.

He knew right well that once her bowels wer thy liuing Temple, and now he seeth that when thou diest, her heart will bee thy chiefest shrine, and therefore is verie well contented to beholde her as thou biddest him: yet pardon Lord, pardon doth he craue a while, and leaue to looke vpon thee still, because hee hath iust  
cause



cause of feare in respect of thy  
griuous torments, that whilest  
he casteth his eye one waie from  
thee to looke on her, thou wilt  
make an escape some other way  
both from her and him, and be-  
cause he doubteth he cannot see  
thee so long as he would, hee de-  
sireth to look vpon thee so long  
as he may: and although she be  
one, who deserueth to bee be-  
held, aswell for the signes shee  
maketh of exceeding great loue  
vnto thee, as also for that she was  
so potent an object, that shee  
drew thee to looke in an extra-  
ordinarie manner vpon her, yet  
when thou art present, he think-  
eth his senses haue such an ob-  
iect of thee, in regard both of  
his owne loue and compassion,  
as also of thine exceeding great  
dignity (beeing author of what-  
soeuer is worthie praise, or mar-

uaile in any other) that he cannot  
as yet behold any other but thee.

Some comfort were these  
speeches vnto them, *woman be-  
hold thy sonne, Behold thy mother:*  
but they wished they might haue  
proceeded from some other oc-  
casion.

When he was with them him  
selfe hee was most tender ouer  
them, and now that hee is taken  
from them hee giueth the one of  
them charge ouer the other. He  
knewe not who loued him and  
his mother better than did *Iohn*,  
and therefore hee thought none  
so fitte to haue charge of her as  
*Iohn*, neither did he know who  
could loue *Iohn* better than did  
he and his mother, & therefore  
wold his mother shuld haue the  
care of him, and that this loue  
should continue in the most ten-  
der manner that might bee, hee

ioyne d

ioyned them together as mother and sonne.

O *Mary* if thou wert a Virgin, as thou wert most pure, *behold thy sonne*, if thou wert espoused to thy mate, and yet remainedst chaste, *behold thy sonne*: If thou wert one who for thy most rare vertues wert singularly beloued of Christ, *beholde thy sonne*, if thy loue were such vnto Christ, that neither bashfulness in thrusting among the people being a maiden, nor feare of being trodden downe in the multitude being a weakeling, nor danger of being apprehended and euill intreated by the souldiers, being so deare and neare vnto him, could holde thee backe from accompanying him to the Crosse, *beholde thy sonne*.

.a. Christ left *Peter* as his successour to guide his Church bee-

a. Iohn, 21



a. Iohn, 19

ing his spouse, a signe of great loue, a place of high renowne & dignitie, a. Christ hath left *Iohn* as his successor to haue care of *Mary*, who was not onely his spouse, but also his mother, what greater honor with like contentment, could hee enioy in this world.

b. Num. 11

If *Moyfes* hauing charge of the Iewes, had such aboundance of grace infused into him, that when it was deuided. b. it was sufficient for threescore more and tenne, what shall wee imagine was giuen vnto *Iohn*, who was to haue charge not of the children of *Israell*. c. but of the Mother of God?

c. Iohn, 19

Likewise when God passed by *Moyfes*, hee passed in that order, and with such swiftnes, that nothing could be seene, but his hinder partes, and yet no doubt hys

pro-

promise was performed .a. *I will shew thee all God.* 2. Exod. 33

But Saint *Iohn* did so long behold God his face, that hee was not able to hold vp his head any longer, .b. but laid it downe vpon his breast, and rested in his bosome, what good was it likely was shewed then to him? nay rather what good had he not communicated vnto him. b. Iohn. 13

Thence his exceeding great knowledge, whereby when others write of Christ as a man .c. hee began his Gospell, with in-searachable misteries of his God-head: Thence his inuincible courage, which could neyther with any promised honour, nor present horror be vanquished: Thence his vnspeakable charitie which was so hote, and burning within him, that hee felt not the scalding oyle: The loue which c. Iohn. 1.

a. Math. 17

b. Mat. 20

lay within his breast was so potent, that fire it selfe in respect of it was cold, or at the least had no force in working comparable vnto it, for neyther did he desire a tabernacle in mount .a. *Tabor* with *Peter*, nor couet a crowne, or .b. next sitting to Christ in heauen with *Iames*, without a firme purpose and a resolute minde to disburse what should be thought conuenient for so great a purchase, which fullie and truely he paid vpon his birth day.

Other Martirs haue their Martirdome and they suffer in it: *S. Ioh.* had his at his masters his Passion, but he suffered not in it, and therefore hee suffered the more, for it was death for him to liue, and to die for Christ his gaine.

But O most mercifull Lorde,  
why



why didst thou afflict this thy  
beloued Disciple in this sorte?  
Thou .a. gauest him a promise,  
that he should drinke of thy cup,  
and he expecting a death for thy  
sake, cannot haue it: did pittie  
mooue thee beeing thy darling,  
that thou couldest not see him  
murdered, as thy other Apostles  
were, and whom thou louedst  
most entirelye? and therefore  
wouldest hee should drinke of  
no other Cuppe than thine, and  
so to haue him as thy Mother  
and his, a Martyr in life, in minde,  
in will, but not in death, that  
thou mightest haue to Crowne  
at once the Mother and the  
Sonne with the same Crownes  
of glory?

a. Mat. 20

Impossible it was (O *Mary*) that  
thou shouldest bee like vnto thy  
son in al things, wherefore in al-

much as it is possible, thy Sonne hath made one like vnto thee, where also thou shalt not leese the name of a mother: beholde then Saint *Iohn* thy sonne, a most pure virgin, a most learned Doctor, a most constant Martir.

*a. Isai. 56.* Nowe is it performed which was so long before promised .a. *I will giue vnto mine Euenuches a worthie place in my house, & within my walkes, and a name better than the name of sonnes & daughters of Israell. I will giue them an eternall name which shall neuer faile. VVoman behold thy sonne: What name vnder Heauen is comparabile vnto this name? What name shall endure after this name: the Sonne of Marie?*

*b. Iohn. 8.* It .c. was an honor to be accounted the son of *Abraham*, the son of *Israell*, and happie was hee  
which

which coulde bee numbered among them: But this name the sonne of *Mary*, none was wor-  
 thie of, but God himselfe, the se-  
 cond person in the *Trinitie*: .a. 2. Iohn. 19  
 and nowe it is giuen to *Iohn* by  
 Christ hanging vpon the Crosse,  
 for his inheritance, whē locking  
 vpon his mother, and making  
 signe toward *Iohn*, hee said vnto  
 her, *VVoman behold thy sonne.*

A name, which as it had no  
 greater vnder heauen, so did it  
 neuer perish: for as Christ dying  
 vpon the Crosse, so left a Sonne  
 with his mother, as he himself did  
 not leaue to be her sonne, so also  
 shee dying, did so ioyne her selfe  
 to her son in heauen, as shee left  
 not to be a Mother also vnto him  
 which was in earth, that this  
 name might very well bee called  
 a eternall name, for whether she  
 were in earth or in heauen, aliue

or



or dead, her sonne had so prouided it, there should bee *Maries* sonne.

a. Iohn. 1

b. Iohn. 19.

O blessed Virgin! when thou diddest conceaue Saint *Iohn* .a. thou diddest conceaue him in mirth: .b. but thou wert deliuered of him, when he was deliuered vnto thee in great sorrow & heauines. Hee was the first for whose cause at thy request, thy Sonne did manifest himselfe vnto the worlde, by shewing his power in working miracles, and now he is the last, & the only man committed vnto thee, when thy Sonne passeth out of the world, by suffering with patience, what malice could work against him: so that the measure of thy Son his life in this worlde, was no more than the time in which thou diddest breed Saint *Iohn*, for when the time was  
come,

come that *Iohn* became thy Sonne, thou lost thyne other Sonne.

Nowe that thou shouldest be a comfort vnto others, thou hast experience what that saying meaneth, *a. thou shalt bring forth in griepe*: for the ease thou hadst when Christ was borne, is with vsurie recompenced at thy deliuerie of *Iohn*, whom with excessive sorrowe thou broughtest forth thy sonne.

a. Gen. 3.

.b. *A woman when she is in trauaile hath sorow, because her houre is come, but when she hath brought forth the childe, now shee remembereth not the anguish for ioy that a man is borne into the world*: But thou most blessed Virgin as thou wert priuiledged in this aboue all other women that thou wert deliuered of thy first begotten with-

b. Iohn, 16

without any paine: so now hast thou this singular aboue any other woman, that at thy second trauaile, thou feelest as great panges after it as before it.

Shee ioyeth because a man is borne into the world, and thou haste cause to grieue, because a man is gone out of the worlde: shee is glad because shee hath a sonne, and thou haste cause to mourne, because thou haste lost a sonne, and so much is thy sorrowe more, than theyr ioy may be, as thy sonne exceedeth all other womens sons: for although thou wert deliuered of a sonne, yet wert thou spoiled of an other, such was thy trauaile, and with such condition, that the birth of thy second son, supposed the death of thy first begotten.

2 Luk. 1

a. When thou gauest consent

vnto



vnto the wordes of the Angell,  
 God spake the worde, and the  
 worde was incarnate, the same  
 word vouchsafing to speake vn-  
 to thee, not by the mouth of an  
 Angell, but by himselfe hath said  
 the word, and thou haste not on-  
 ly conceaued thy second son, but  
 art also deliuered of him, *W*o-  
*man behold thy sonne: Behold thy*  
*Mother.*

Thus hauing cyther of them  
 charge of other, glad they were,  
 that neither was willing to de-  
 part, Saint *Iohn* feared not hee  
 shuld be forced to leaue his Ma-  
 ster in following his charge, whē  
 she should goe away, neither did  
 our blessed Lady doubt what she  
 might doe, if *Iohn* should parte  
 from thence: their life was nay-  
 led on the Crosse, that they  
 could not stirre from it, & rather  
 had they stay. a. & see him woun-  
 ded

a. Iohn. 19

ded (a dolefull sight) then not see him at all: wherefore neuer satisfied with looking vp vppon him, they tarried vntill hee was taken downe, whome when his Mother receaued in her Armes, sorrow and ioy fought so doubtfull a Combat, that it was not to bee iudged which of them was the stronger.

She had lost him and now she hath founde him againe, great cause she hath to ioy, he was her hope, her help, her life.

She had lost him and now she hath founde him againe, great cause she hath to mourne, hee is past hope, past help, and past out of his life.

What ioy was comparable to that he had, when she might speake vnto him, embrace him and kisse him, as shee was wont to doe.

But

But alas what grieve was like to that shee had, when hee did neyther answere by worde, or behaviour, as hee was wont to doe?

Noe ioy to that shee hadde, when shee behelde him againe, .a. for hee was the moſte fayre, and beautefull of all the Sonnes of men.

a. Psal. 44.

Noe greefe to that shee had when shee behelde him againe, and found that .b. neyther any fauour nor comelyneſſe was in him.

b. Ifai. 53.

Shee ſee his heade ſwollen, with the Crowne of Thornes, ſhee ſee his face blacke and blew with the buſſettes of their fiſtes, ſhee ſee his bodye torne from toppe to the toe with whippes, or to ſay more true, ſhe neyther ſee heade, face, nor any part of his bodie, but a maſſe

only



only of congealed blood, which couered all his body, beeing most grieuously wounded, and in so many places, that they altogether seemed one onlie wounde, which reached from the crowne of his head, vnto the soles of his feete.

Gen. 37.

So fate she at the foote of the Crosse, with the dead bodie in her lap, offering it all bloodie to Almighty God, & demaunding of him whether that were not his sonne his coate, shewing it also vnto the Angels, and asking of them whether that were not their Master his Garment: Her self was not able to discerne perfectly, whether it were any part of her or no, it was so disfigured, but that with sorrowe shee had brought her selfe so out of fauor, that euerye one which see her, might easily iudge hee was her sonne,

sonne and shee his mother.

Shee hath founde him againe,  
but because whatsoever shee  
founde shee must forgoe except  
sorrow, sorrow got the victorie,  
in which shee did so much a-  
bound, as her sonne his sorrowe  
beeing at an end, there was now  
no sorrowe like vnto hers, & no  
comfort would shee admit, be-  
cause he was not.

They sought no water to wash  
his blessed body, fountains there  
were enough of hoate and scal-  
ding teares, wherein they ba-  
thed him first, then buried him a-  
gainst their willes, wishing that  
either they themselves were  
his sepulcher, or his were theirs.

When thy dayes were come  
(O full of sorow) that thou shul-  
dest be deliuered, thou brough-  
test forth thy first begotten Son,

G      thou

Luk. 2.

Iohn. 19.

thou swadlest him in cloutes, & laidst him downe in a maunger, because there was no place for thee in the Inne, and now thy daies were fully come that thou shouldest bee deliuered againe thou broughtest forth thy second sonne, and in steed of swadling him in cloutes, and ioyfull laying him downe, and tending him, thou art constrained to swaddle thy first begotten Sonne againe, and with sorrow to lay him downe in a Monument, because no other place but that, woulde hee make choice of to lie in.

The Funerall being ended *Saint Iohn* doth take possession, he leadeth home his sorrowfull Mother, giuing her what comfort hee could, being now al-

molt



most spent with griefe , with  
whome hee continued yee'd-  
ing vnto her that dutie which  
became him. *For from that  
houre, hee tooke her  
for his owne.*

John. 19.

F I N I S.